

Q U E R I E S

U P O N

Q U E R I E S:

O R

Enquiries into certain Q U E R I E S

U P O N

D. PIERCE'S Sermon

at Whitehall, Feb. 1.



Printed for R. Royston, Bookseller to his
most Sacred Majesty.

QUERIES

UPON

QUERIES

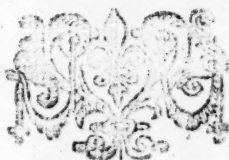
OR

Inducements into certain QUERIES

UPON

D. PIERCE'S Sermon

at Widdowall, Feb. 1.



Printed for R. Taylor, Bookseller to his
most Sacred Majesty.

Queries upon Queries.

QUERIE I.

WHether for the *Papists* with *restlesse importunities* to sollicite for an *indulgence*, be to *sit down peaceably* and *grant themselves erroneous*? Do they call that only a *sitting down peaceably*, not to grow *outragioue*, and *arming themselves with publick force* to fight for their *Religion*? or is it not moreover not to *repine* at their present *happiness*, and to *desist from craving any publick favour*? If you *grant your selves erroneous*, is it *fit* you should be *indulg'd* in your *errors*? Is it not *favour* enough to be *Conniv'd* at, when there are such *sanguinary laws* in force against you, which, if his Majesty so pleas'd, might be put into execution? Or if he should *gratifie* you, since you are so *erroneous* as to *advance the Pope's Supremacy* above that of *Kings*, whether when you have gathered *strength* by being *cherished* under his *wing*, will you not take the *boldness* to assert what you have now the *confidence* to affirm, and proceed from *humble desires* of publick favour and *indulgence*, to *impudent demands* of publick Countenance and *settlement*? If so, whether it be not *seasonable* to give the King a *Caveat* against such *Dissenters*, who are wont to *sit down peaceably* no longer then they must needs?

QUERIE II.

Though his Majesty had *declared his Resolution* against your *Doctrines* before, yet was that *Resolution* so strong that 'twas impossible to *fortifie* it? or were there like to be no *assaults* made against it? If not, whence come your frequent desires of a

Toleration? If there were, was there not need also of a *Confirmation*? Do you not too much *over-value* the *Courtiers*, when you say *they neither know the Fathers and other Authors, nor can judge of those quotations* the Sermon does *referre to*? If they don't know, nor can't judge, must you needs imply them so *stupid* as to be *incapable of instruction*? If they have no reason to *suspect* them, nor ability to *view or disprove* the quotations, why may they not *satisfie themselves* without an *Ocular search*? If they have, they are submitted to *their Examination* as well as *yours*, and 'tis no question but you will both find them to be *exact*. How could the Preacher know but that *some of you* would *hear him*? He might *assure himself* you were usually *present*, though not as *Auditeurs*, yet as *Spies*; if not to be *converted* by it, yet to *pick quarrels* at the Sermon. And presuming you there, why might he not *intend to convert* you, when he knew that what he *delivered* was able to *perswade* you, if it did not meet with *prejudices* more *invincible* then your *judgments* to *subdue*? Might not the *Discourse* be *directed* to check your *insolence*, who upon the King's *Declaration* began to walk *undisguis'd*: or to *prevent the growth* of *Popery*, that though you *compass'd* Sea and land, yet you might *gain no more Proselytes* by your industry? or---&c.

QUERIE III.

Suppose we should say, by *what was from the Beginning* we mean *Primitive examples*: Can these be no rule of *Reformation*, because we are not to *doe as men have done*, but as *men ought to doe*? Does not the same *Reason* destroy all *Patterns*, and oblige us to abstain even from *doing well*, because others have *done so before us*? Christ, to reform the *Pharisees*, sends them to the *Beginning* for a *Rule*; we, to reform the *Romanists*, send them to the *Beginning* too. If *Christ* did as he *ought*, why may not we *imitate* him, and at the same time *doe what has been done*,

dant, and what ought to be done? If not—*Blasphemy*. If to doe as has been done, and as ought to be done, which you so carefully distinguish, be inconsistent; Is it not easy to inferre, because the Papists doe now as they have done, therefore they doe not as they ought to doe? Suppose again, that we understand *Primitive Rules contain'd in Scripture*: As for those *Articles* which lye plain and open, they need not the *Light* either of yours, or ours, or anothers Interpretation to discover them; so that your *Dilemma* has no horns, or but blunt ones: As for the other, the *Querie* is, whether you or we more closely follow the confess'd Rules of interpretation. If you have, do you not lay that crime to your own charge, which we endeavour but to prove you guilty of, a *partiality* in your own cause? If we have, why do you still hugge your own errors, and not rather close with our Truths, while our Arms are open to embrace you?

QUERIE IV.

When you imply that the Preacher in *Contending* only for the old Protestant way, contended not for that which was from the Beginning: what do you mean by the old Protestant way? That good old way, before it had the Name of Protestant; or after? If before, it was and is the same way which was from the beginning; and did not he in contending for it, contend for that which was from the beginning? If after, he confesses 'twas so call'd p. 36. because the Assertors of it protested against the cruel edict of Worms, and that the Title was almost as novel as a very great part of the Roman Creed is; why then do you say, that he contended only for the New, when 'twas indeed for the old Protestant way? When you say, that the Eastern Churches claim a greater Antiquity then ours; do you mean, the Articles of their faith were more Ancient, or they were more early in embracing them? If the former; why is it not prov'd? If the latter; what is it to the purpose? Do we pretend to have re-

ceiv'd the Christian faith before *all* other Churches? or rather do we not avow our selves to own the same *Truths*, which if they receiv'd sooner, yet both of us from the *Beginning*?

QUERIE V.

It had been said, *Serm. p. 10.* That in matters of Indifference which are brought into the Government, every Church has the liberty to make her own Constitutions; but we are to look upon nothing as an Article of Faith, unless it comes from the Beginning, &c. Which passage did you read, or no? If not, why do you undertake to make *Queries* upon it? If you did, why do you talk of *Surplices*, *Organs*, *Bishopricks*, *Officials*, *Pluralities*, &c. and take so much pains to no purpose, unless it be to amuse the ignorant and unobserving Reader? Did the Sermon say all things must be reduced to what they were in the Beginning, or only *Articles of Faith*? And are *Organs*, &c. *Articles of Faith*? While you personate the *Fanatick*, don't you talk as impertinently as if you indeed were one? But, perhaps, the whole *Querie* was rais'd on purpose to tell the world, the *Preacher* had *Pluralities*. If so, why had you not withall told us, how he came by them? Not by purchase, but desert? not by seeking, but acceptance, when they were cast upon him? That they are *Dignities*, not *Cures*? But setting all this aside, Do you think him worthy of his *Preferments*, or not? If not, why do you bestow one upon him? for he was never *Canon of York* till you made him. If you do, why do you envy him, and discover this envy, in reckoning his being *Chaplain to the King* as one of those *Preferments*, when the world knows there's nothing but trouble and honour, no *Emolument* at all? Whether therefore is it lawful to disseminate and falsifie, or no? If not, why do you do it? If it be, sure from the Beginning, unless among the Romanists, it was not so.

Querie

QUERIE VI.

Whether there be any *Herese* in the world which never had a *Beginning*? If not, whether it may not be said to *begin* with its first *Author* and raiser? If so, whether all of the same *perswasion* may not *derive* their *Antiquity* from him? Why then may not the *Disciplinarians* fetch theirs as far as the *Heretick Aerius*, who says as plainly as *Epiphanius* can make him speak, that a *Bishop* does not at all excel a *Presbyter*, either in order, honour, or dignity? Whether was *S. Peter* any more then an ordinary *Presbyter* or no? If he was, then he was not the first *Presbyterian*, as you would have him. If he was not, how come his *Successours* to be *Bishops*? If a *Presbyter* and a *Bishop* be all one, why does not the *Bishop* of *Rome* level himself with his brother *Presbyters*? And why may not the *Socinian* look upon *Sabellius*, who, if *Epiphanius* speaks truth, did think such a thing as that the *Son* and holy *Ghost* were no *Gods*, or not coequal and coeternal with the *Father*? But to stir that no farther which stinks already, To what end is your whole sixth *Querie* directed? Is it any advantage to your Cause, whether the *Anabaptists* look upon *Agrippina*, the *Solidians* upon *Ennomius*, or no? Are you angry that such *petite hereses* should have founders of so great names, while your own great one pretends to *S. Peter*, but has indeed none? Were you not afraid, lest the other parts of your *Pamphlet* should fall under the censure of the *Preacher's* pen, and therefore endeavour'd by such little plots to divert him? If you were, Whether your whole *Religion*, like your *Queries*, have any more then a *flattering* outside, not to be search'd into by a *severer eye* then that of a *Novice*?

Querie

Q U E R I E VII.

When *Christ* tells *S. Peter*, his *faith* should not fail, did he mean it should be impossible to deceive him? Are those *Scriptures* that speak of full Assurance of faith, to be understood of full perfection of knowledge? When our Saviour says that the gates of Hell shall not prevail against his Church, are the words to be understood of infallibility or perpetuity? To enter into Heaven through persecutions and tribulations, is it not to be saved so as by fire? Were not those imprison'd spirits, the souls of those who perish'd in the Flood, and were reserv'd in some safe, but tolerable custody, till *Christ* came and preach'd Repentance to them, which, upon their delivery, immediately vanish'd? Or if Purgatory be that prison, is it not an excellent employment for the Pope to be the Gaoler? Was *Maximilian* the second forc'd by the Protestants, or by the Reasonableness of the thing it self, to write that Letter asserting Priest's Marriages, considering all which *Thuanus* says is, that he did it *ipsâ urgente*? Why is it not as lawfull to marry, as to keep a Concubine, one being allowed by God, the other by the Pope only? Why did *Scotus* say that Transubstantiation was not a Truth before the Lateran Council, if he might not be quoted for it? And when he says non fuit dogma fidei, who taught you thus to construe it, that it was onely forecast till then? May not a man be damn'd for eating that bread, and drinking that wine unworthily, which represents the Body and Blood of *Christ* Again, Did *Christ* give the Bread to any but Disciples and Ministers, or not? If not, why doe you not Withhold this from the Laity too? If he did, how does it appear that he gave them not wine also? If there were none besides Disciples present at the Administration, how could *Christ* give either Bread or Wine to them, they being not there to receive it? If there were any, by the same evidence by which it appears they were

were there, is it not clear likewise that they received *both*? When the *Christians* went from house to house breaking Bread, would it not be a hard case, if they should have no drink to it? Did they not encourage *Nero* to cloath them with *Beasts*-skins by confining themselves to *Horse-meals*, it being fit their garb should be sutable to their fare? Suppose the *Jewish Liturgy* was in *Hebrew*, could not the *Jews* understand that *Hebrew*, no, not their *Mother-tongue*? Were not the *Profelytes* to their *Religion* proficients in their *Language* too? If not, how came they to be *Profelytes*, the only probable way of their Conversion being, either by reading the *Jew's Books*, or conversing with their persons? and could they doe either without understanding their *Language*? If they were, though the *Jewish Liturgy* were in *Hebrew*, why could they not understand it? You grant the *Primitive Liturgies* were in *Greek* and *Latine*; were not they the most *Common Tongues*, one of the *Eastern*, the other of the *Western world*? If ignorance of the *Tongue* had been requisite, why did they suffer them to remain in such known *Languages*? If praying in an unknown *Tongue* was established by primitive practice before *Gregory the Great's* time, was that practice corrupt or no? If it was, why did he establish it by an *Ecclesiastical Law*? If not, how do you reconcile it with *S. Paul's* command to pray with understanding? *1 Cor. 14.* If invocation of *Saints* were heard of in *Ignatius* his time, it was not in *Christ's*, who forbids us to pray to *Angels*, which sure are greater *Favourites* then the *Saints*. If an *Universal Supremacy* was from *S. Peter* by right, though it could not be got till *Boniface the third*, did *Gregory the Great* know that it was his *Right*, or no? If he did, why was he so injurious to *S. Peter* himself, and that *See*, as to disclaim it, and that with so much spleen and indignation, as to call him *Antichrist* who should usurp it? If not, how comes the *Enquirer* to be wiser then his *Holliness*? If that *Pope* was *Infallible*, then *Omniscient* too; and if you know more then he, you must know more

th en be who knows all things ; then likewise Boniface must be Antichrist, because Gregory says so : If he was not, how did his Successours gain that Prerogative, who had far less knowledge then himself ?

Q U E R I E V I I I .

May not the *Catholick Church* have many parts, and yet preserve its unity ? As in the same *Natural body* there are many Members, yet but one *Body*. Are not the *Churches* of the several Kingdomes of *Christendome* these parts ? Whether is it possible for *Corruptions* either in *Doctrine* or *Government* to creep into them ? If not, how came they into the *Church of Rome* ? If it be, is the *Church* so corrupted to be *Reform'd* or not ? If not, why does not our Saviour permit the *Pharisees* quietly to enjoy their old *Customes* of *Divorce* ? If a Member be diseased, may we not endeavour after a *Cure* ? If it may be *Reform'd*, what *Physician* must we consult ? Must we go to *Rome* for a *Remedy* ? from thence possibly come our *Corruptions*, and can we expect a *Reformation* from them ? Will the same *Enemy* that sow'd our *Tares*, pull them up too ? Can the sword which made the wound, become the plaister ? Is not every *King* *Supreme* in his own *Dominions* ? Have we not the same warrantable *Rules* of *Reformation*, plain *Scripture*, *Natural Reason*, and *Moral Prudence*, which others have ? If we are *Corrupt*, why may not he reform us ? Does *Christ* bid us follow a *Multitude* to doe evil ? or rather are we not commanded to let them depart from us, and purge our selves to a *Primitive integrity* ? Is that one way we are all bid to be of to be found in the *Roman* or the *English Church* ? If you say in the *Roman*, where do you reade that ? If in the *English*, do you not walk in a *wrong way*, because in a way that is not ours ?

QUERIE IX.

Were our *Reformers* here in *England* members of the *Catholick* Church, or no? If not, then the *Roman Church* is no part of the *Catholick*, because *they* were of the *Roman Faith*, and yet according to you not *Catholicks*. If they were, may the *same person* be a member of the *Catholick*, and the *Head* of a particular Church, or not? If not, do you not split your self upon those dangerous Assertions, That a *King* can be no *Christian*, or a *Christian* no *King*? If he may, why may he not reform the Church he is *Head* of, as *head* of that *part*, though not as a *Member* of the *whole*? If therefore those *Members* of our Church who desire a farther Reformation, were *Heads* of it too, they might reform us: but so long as they are only *Members*, I think they may not; what think you? If it be your judgement, that *they may*, why might not our first *Reformers*, though *Members* of the *Roman Church*, yet reform it? If you think that the *Head* only can reform, whether is the *King* *Head* of the Church which is in his own *Kingdome* or no? If not, are you not *traitorons*, while you go about to rob him of his *Supremacy*, and do you not deserve *favour* and *indulgence* from him? If he be, why do you quarrel with our first *Reformers*, when you know the *chief* of them was the *King*?

QUERIE X.

Whether those *points* commanded to be believ'd by the *Council of Trent* upon pain of *damnation*, were to be believ'd upon that *severe penalty*, before the sitting of that *Council*. If they were, then those are *damn'd* who died before the *Creation* of those *Articles*, because they did not believe them; how then fare the *souls* of our *Sires*? If not, was not that a *Charitable Council*, to make the way to *Heaven* narrower then

Christ had left it: But supposing, with you, that they were not necessary, the Querie will be, whether they were lawful before it. If they were, then were they not added by the Council of Trent, as you acknowledge they were, but establish'd by a more Ancient Sanction: If not, could that Council make an Article of Faith, which is beyond the power of any Authority under heaven to doe? Gal. 1. 8. Can that which is unlawful in it self, be made lawful by a Command? or may the daughters drink poison, because they are bid to doe so by their Mother? Or if they might, is not Rome a kind Mother, that will prescribe it? Suppose again, that those points were Antecedently indifferent, such as might be believ'd, or might not; were they enjoin'd because they might be believ'd, or because they might not? If because they might, then either that doctrine may be believ'd which is not Apostolical, contrary to S. Paul; or those Injunctions were Apostolical, contrary to your selves, who confess they were New. If because they might not, Oh the power of the Council of Trent, which can make us believe those things that an Angel from Heaven may not do! How does it now follow, because a lawful Magistrate may command a lawful thing to be done upon pain of damnation, disobedience to a lawful command being damnable; therefore the Council of Trent may as well command things to be believ'd that are utterly unlawful, upon the same penalty?

QUERIE XI.

What do you mean by the Church? The virtual Church, as you are pleas'd to call the Pope? or the Representative Church, as you alwaies style your Councils? or, as we understand it, The whole Company of Believers? If you take it in this latter sense, the Scriptures and the Primitive Fathers were to be found in the Church; why might we not then have recourse

recourse to them? When we suspected that the *Pragmatical Romanists* deliver'd to us *Traditions of men*, instead of the *Doctrines of the Gospel*, might we not consult those *Oracles* for satisfaction? If in the two former senses, why might we not run from the Church, i. e. from the Pope and his *Councils*, to the *Scriptures* and *Fathers*? If we might, have you any reason to be angry with our *Reformers* for doing what you allow them? If not, do you not advance your own *Constitutions* above those of the *Scriptures* and the *Fathers*, while you will us to obey yours and flight theirs? Again, Let us by the Church understand the whole number of *Christians* that liv'd betwixt *Christ's* daies and those of our *Reformers*, call'd by you the *Essential Church*; was there not in that great Intervall of time a succession of different *Ages* and *Centuries*? Did not a part of this whole number of *Christians* fill up those several *Ages*? Do we not call those the *Primitive Christians*, that the *Primitive Church*, which liv'd and flourish'd in the *Age of Christ*, or the *Centuries* next succeeding? Had not you in the latter *Ages*, by entertaining new *Articles of Faith*, by introducing other *Doctrines* then what were from the *Beginning*, corrupted your selves, and so became *Separatists* from the *Primitive faith*, truth, and Church? Why might not our *Reformers* then make a secession from the corrupted *Romanists*, as they did from the purer *Christians*? If there be any difference in the *Schisms*, 'tis this; you separated from the *Primitive* by defiling, we from you by reforming our selves: And which, I pray, is the greater credit?

QUERIE XII.

Whether when the *Protestants* left *Rome*, they did not take the *Scriptures*, the *Primitive Church*, and the four first general *Councils* along with them. If they did not, why don't you shew

shew us *that Tota us to which they left them?* If they did take them, is it any *doubt* whether they left them?

QUERIE XIII.

Whether he that said *Jerusalem* was the *Mother-Church* of the *Jews*, did not say *Antioch* was the *Mother*, at least the *eldest*, Church of the *Gentiles*? If so, is it possible that *Rome* should be their *Mother* too? If there be *two* mothers, must not *Rome*, which was the *latter*, be a *step-mother* to them? And are they not like to lead a *prosperous* and *happy* life under such an *indulgent* Matron, who is wont even to *kill* her children out of *very kindness* to them?

QUERIE XIV.

If *S. Peter* brought *Christianity* into *Britain*, as *Gildas* sayes, and you consent, whether this will not exempt the *British Church* from any *subjection* to the *See* of *Rome*. If ever *Peter* was *there* (which is a question not to be decided) did he bring it hither before he carried it thither, or after? If before, why must we, who were the *first* Christians, *truckle* under *Rome* that is our *junior*? If after, was it while he was living, or after his *Death*? If while alive, what will become of your *pretensions*, that he seated himself at *Rome*, there exercised *Episcopal Authority*, and dying there bequeath'd his chaire to *Clemens*, or *Linus*, and the succeeding *Popes*? If in his absence he left a *Deputy*, it will seem strange that *one* mans head should fit *another* shoulders: If not, 'twill be more strange that the *body* should tarry there while the *head* travail'd into *England*. If after his *Death*, are we not *beholding* to him that he would rise out of his *grave*, and take such a long journey to plant the *Gospel* here? And will it not become you who are so much devoted to *S. Peter*, to own us for your *Superiors*, if for no other Reason, yet for the *miraculous* plantation?

Querie

QUERIE XV.

Whether you doe well to make a *Comparison* between *Henry 8.* and *Phocas*, who was indeed an *incomparable* villain. Was not one a *King* by *Birth*, the other of an obscure *parentage*, and by *merit* but a *Centurion*? One came to his *Crown* by *rightfull* succession; the other to the *Empire* by the *unnatural* murder of his Master *Mauritius* and his children. One had reason to be *displeas'd* at *Clement 7.* who had so often deluded him in his *appeals*, so long *usurp'd* what was his *Right*; the other had not the same reason to be *displeas'd* at *Cyriacus*, who could not invade his *Right*, that had no other *Right* to be invaded but what *blond* and *rapine* could give him to the *gallows*. Suppose he had been the *lawfull* *Emperour*, if he had denied *Cyriacus* the *Title* of *Universal*, and made himself *supreme* within his own *Dominions*, he had done well. And did *H. 8.* who was indeed our *lawful* *King*, doe any more then *throw off* the *Pope*, and *restore* his own *Supremacy* to himself? You applaud *Phocas* his justice for *robbing* *Constantinople*, and placing the *Title* of *Universal* in the *Bishop* of *Rome*, that being the chief *Seat* of his *Empire*; would you have been *content* if *H. 8.* when he *degraded* *Clement*, had made the *Bishop* of *London* *Universal*, that being the *Metropolis* of his *Kingdome*? If not, do you not doe to others as you would not be done to your selves, in permitting *Phocas* to strip *Cyriacus*, and not suffering *King H.* to doe the *like* to you? If you would, why do you appropriate that *title* to your selves, while you confesse that, if the *King* had so pleas'd, the *Bishop* of *London* might have been as *Universal* as my *Lord* of *Rome* is?

QUERIE XVI.

S. Peter saies *Christ* is the *Corner-stone*, 1 *Pet.* 2. 6. you say *S. Peter* is: which must we hearken to? If *S. Peter* were a
pillar

pillar, could he be a *Corner-stone* too? Whether S. Paul knew S. Peter or no? If not, why did he not excuse himself for rebuking him, as he did for his reviling the High priest, with an *Twist not who he was*? If he did, sure he knew him to be not so much, or no more then his equal, when he rebuk'd him *Whopenly*, and made no *Apology* for his boldness neither. Whether the Pope be not S. Peter's successor, as in his *Chair*, so in his *Disimulation* too, because he can pretend to *humility* in the midst of so great pride, and exactly counterfeits it, while he has such an *Absolute Authority*. Whether from this *Humility* does not proceed his so inveterate *Enmity* to *Ambition* in us, that he will not suffer them to *aspire* beyond his own greatness. Whether S. Paul might not be *born* among the *Jews*, and yet *Preach* among the *Heathens*; and so though he were an *Hebrew* of *Hebrews* by parentage, yet be an *Apostle* of the *Gentiles* by employment? If the Pope be *Lord of Kings*, as you say, does he not *Lord it over God's heritage*? Are *Kings*, no part of God's heritage? Does not *Christ's Vicar* too much disgrace his master, by condescending so farre as to be the *servant of the servant of God*? They that rule over the *Gentiles* exercise *Lordship*; but do our *Lords Bishops* rule over the *Gentiles*? A *Gentile* and a *Heathen*, you say, are all one: and is it not enough to make us *Hereticks*, but you must make us *Heathens* too? and so neither keep *Faith* with us, because we are *Hereticks*, nor suffer us to hold the same *Faith* with you, because we are *Heathens*.

Imprimatur. Dan. Nicols, R. P. D.

Arch. Cant. Capel. Domesticus.

Ex ædibus Lambethanis

Martii 21. 1663.

FINIS.